1: Lowie E-5 (1926) 1939 NT20 Washo NT20

hunting, killed a deer, squirrel, or what not, and, delivering the following speech (Bill), gave his wife to eat:

> This time we are going to eat. This woman for a long time has not eaten meat. I am going to feed her. You, Washo, here you will cook it. Anything I find I'll feed the woman. All of you, you will cook. Cook, you will bring it here, then we'll all eat.

The husband shared his wife's fast only for the first two or three days after the birth, being subsequently free to eat anything. The mother did not drink any cold water after the delivery lest "it should kill her quickly."

According to Dave, no man was allowed near the woman in confinement. The navel cord was cut with a wooden knife as sharp as a razor. After the delivery the mother drank a sugar-pine potion "to make the blood come out." The father had to stay away; after the child's birth he bathed in a creek lest the baby die. He also gave some man a buckskin, which helped keep disease away from the infant. The mother stayed at home for about ten days; her month's meat fast was "in order not to raise up the blood again." A woman who had given birth to four children no longer observed this taboo (Jack).

People liked twins and sometimes laughed at one of them, saying, "That man does more work than others" (because he is double).

Barrett[1] reports that cradles were decorated differently in accordance with the infant's sex. This agrees with Paviotso data, but was not confirmed by Bill for the Washo.

After four or five months, an infant was put into a bigger and stronger cradle (Dave).

NAMES

Children were not named until old enough to talk. A child's funny saying led to a corresponding name, retained in later life. Jack was thus called A'abi, which has no meaning. Boys and girls bore the same kind of name. This custom of name giving has been abandoned altogether.

EDUCATION

The Washo did not strike naughty children, but merely talked to them. A father would make a little bow and arrows for his son and teach him to shoot squirrels. Stories were told only at night, when a boy might ask an old man to tell him a story, the elder answering, "Lie down, I'll talk to you." At last the child would fall asleep.

ADOPTION

A barren woman sometimes adopted her cousin's child and kept it for good. If a woman died in childbirth, her mother took care of the infant. A man who took a fancy to a little boy sometimes desired to have him for a son and married the mother.

PUBERTY

The most important dance was the girls' puberty ceremony, t'ew'we. It was the only one witnessed by Bill. He said it was still common in Carson Valley, but had been discontinued in Antelope Valley for lack of girls. T'ew'we and

[1] *Op. cit.*, 21.

7: Freed E-5 (1952-1957) 1960 NT20 Washo NT20

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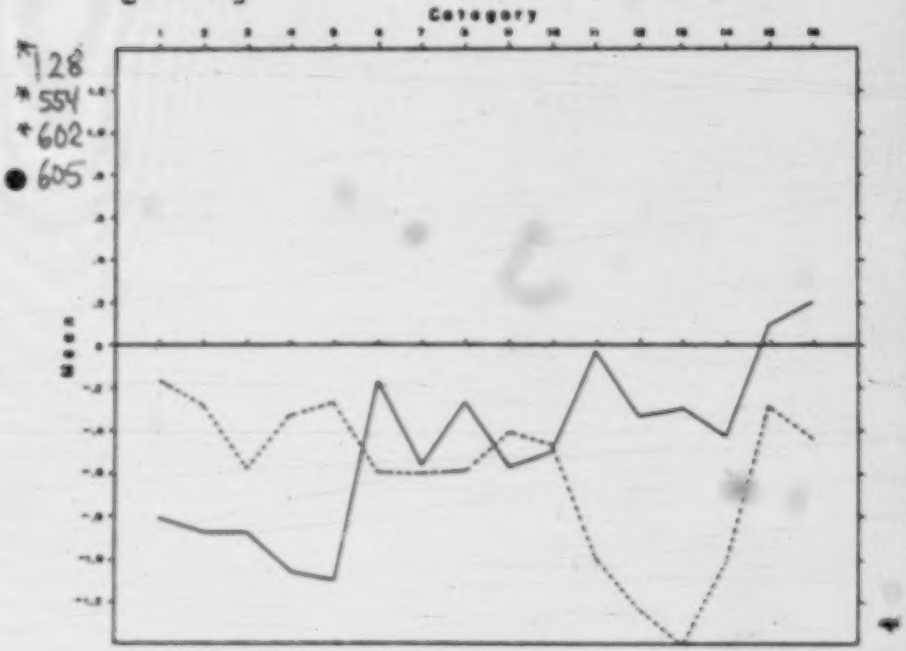
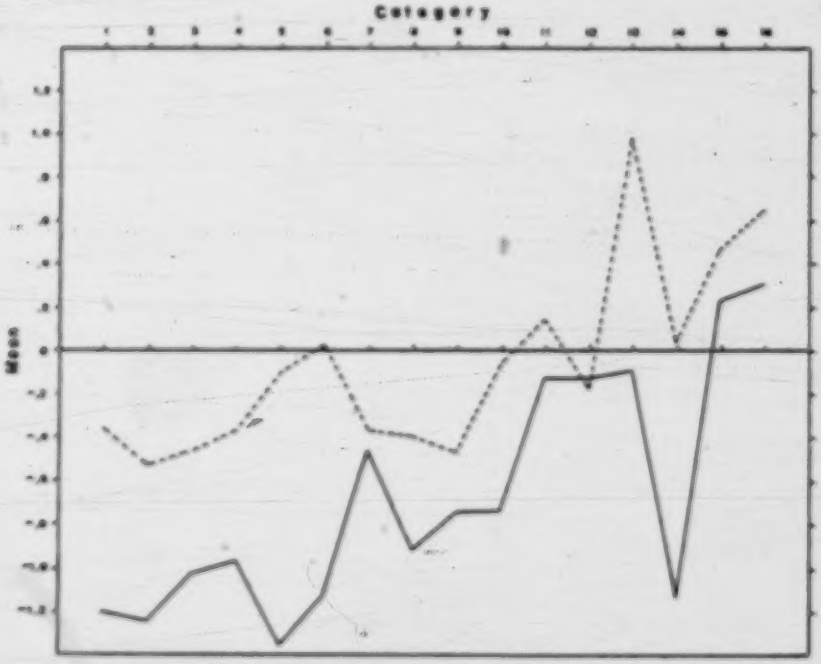


Graph 11. Role profile of male cousin for males (solid line) and females (broken line).



Graph 12. Role profile of female cousin for males (solid line) and females (broken line).

There is considerable variation with respect to beliefs about twins. Lowie (1939, 305) wrote that "People liked twins and sometimes laughed at one of them, saying 'That man does more work than others' (because he is double)." Susie Dick reported that Sadie had twins and one was buried alive. Manta said that one of a pair of twins always died, and that when she buried one of her twins the other one had died in sympathy. Another informant said that one of a pair of twins died at birth in Waco Valley, and that it was generally bad luck to have twins.

If the mother would not tell who the father of a newborn child was, the child may have been allowed to die. A few informants deny this, but some say that if the mother desired to keep the child she was always free to do so.

Lowie (1939, 305) wrote that "A barren woman sometimes adopted her cousin's child and kept it for good. If a woman died in childbirth, her mother took care of the infant."

Certain positions of sexual intercourse were considered better for producing boys and certain for girls. Also a game of string figures like "cat's cradle" was played by women to determine the sex of an offspring.

Girl's Puberty

When a young girl between 12 and 14 years of age first began to menstruate (gumisásum) she told her mother. This started a several week period of ritual observances that would officially see her through the change from a girl to a marriageable woman. This ritual prepared her for her life as a woman, generally, and for proper behavior during menstruation in particular.

Any menstruation involved certain proscriptions, just as did all excretion. One should bury body wastes of all kinds. One should not spit in the fire or burn finger nails. When the hair is cut off it should be thrown in a stream, or buried with a wrapping of sagebrush bark deep in the mud. But burning was prohibited. It would be a terrible thing to burn a baby's feces, for example.

Whenever menstruation occurs the woman is forbidden salt, meat, fish, or fat of any kind. The flow lasts longer for those who eat meat. She should not scratch herself. When her menstruation is over she should wash in cold water, but to drink or bathe in cold water during menstruation would cause sickness. Eating ice cream today by menstruating women is sometimes explained as the cause of sicknesses.

Washo NT20
Achomawi NS5

CULTURE ELEM. DISTRIB.: XIV—STEWART: NORTHERN PAIUTE

	Ts	Kl	K2	Ku	To	To	Pa	Ka	At	Sa	Tg	Yd	Kj	AE
2038. Postmarital residence: patrilocal	-	-	-	+	+	+	-	-	+	-	+	-	+	-
2039. Matrilocal	+	+	+	+	+	+	+	+	+	+	+	+	+	+
2040. Variable	+	-	-	+	+	+	-	-	+	-	+	-	+	+
2040a. Matrilocal until 1st child	+	-	-	-	-	-	-	-	-	-	+	-	-	-
2041. Adultery: wife sometimes beaten	-	-	-	+	+	+	+	-	-	-	+	+	+	+
2042. Wife sometimes killed	-	-	-	-	+	-	-	-	-	-	+	+	-	-
2043. Wife sometimes rubbed with blood	-	+	+	-	-	-	-	-	-	-	-	-	-	-
2044. Paramour beaten	+	+	+	+	+	+	+	+	+	+	+	+	+	+
2045. Paramour's horse killed	-	+	+	-	+	+	+	-	+	+	+	-	-	-
2046. Husband sometimes divorces	+	+	+	-	+	+	+	+	+	+	+	+	+	+
2047. Divorce may be for: sterility	+	+	+	+	+	+	+	-	-	+	+	+	+	+
2048. Infidelity	+	+	+	+	+	+	+	+	+	+	+	+	+	+
2049. Incompatibility	+	+	+	+	+	+	+	+	-	+	+	+	-	-
2050. Prostitution	-	+	-	-	-	-	-	-	-	-	-	-	-	-
2051. Premarital intercourse: with betrothed only	+	-	-	-	-	-	-	-	-	-	-	+	-	+

KINSHIP RELATIONS

Avoidances

2053. Mother-in-law son-in-law	-	-	-	-	-	-	-	-	+	-	-	-	-	-
2054. Speech taboo	-	-	-	-	-	-	-	-	+	-	-	-	-	-
2056. "Respect" required	-	-	-	-	-	-	-	-	+	-	-	-	-	-
2057. Passing in front of is taboo	-	-	-	-	-	-	-	-	+	-	-	-	-	-
2058. Avoidance continues for life	-	-	-	-	-	-	-	-	+	-	-	-	-	-
2060. Brother sister	-	-	-	-	-	-	-	-	+	-	-	-	-	-
2061. Obscenity avoided	-	-	-	+	-	-	-	-	+	-	-	-	-	-

Joking Relations

2066. Brothers-in-law (aid each other)	+	+	+	+	+	+	+	+	+	+	+	+	+	+
2067. Cousins (aid each other)	+	+	+	+	+	+	+	+	+	+	-	-	-	-

Adoption

2068. Orphan adopted	+	+	+	+	+	+	+	+	+	+	+	+	+	+
2069. Adoption when parents impoverished	-	+	-	+	+	+	+	+	+	+	+	±	+	+

BERDACHES OR TRANSVESTITES

2090. Male berdache (tuvasa)	+	+	+	+	+	-	+	+	+	+	+	+	-	-
2090a. Sterile	+	+	+	+	+	-	+	+	+	-	+	+	+	+
2091. Wears woman's dress	+	-	+	-	-	-	-	-	-	-	-	-	-	-
2092. Does woman's work	+	-	+	+	-	-	-	-	+	+	-	-	+	+
2093. Has female organs	+	-	-	-	-	-	+	-	-	-	-	-	-	-
2094. Marriage to man	-	-	-	-	-	-	-	-	-	-	-	-	-	-
2095. Lives with man	+	-	-	-	-	-	-	-	-	-	-	-	-	+
2099. Regarded indifferently	+	+	+	+	-	-	+	+	+	-	-	-	-	+
2100. Female berdache (moroni noho or tuvasa)	+	+	+	+	+	+	+	+	+	+	+	+	+	-
2100a. Sterile	+	+	+	+	+	+	+	+	+	+	+	+	+	-
2101. Wears man's dress	+	-	-	-	-	-	+	-	-	-	+	-	-	+
2102. Does man's work	+	-	-	-	-	-	+	-	-	+	+	-	-	+
2103. Has male organs	+	-	-	-	-	-	+	-	-	-	-	-	-	-
2104. Marriage to woman	-	-	-	-	-	-	-	-	-	+	-	-	-	+
2105. Lives with woman	+	+	+	-	-	-	+	-	-	-	-	-	-	+
2106. Is shaman	-	-	-	-	-	-	-	-	-	+	-	-	-	-
2109. Regarded indifferently	+	+	+	+	+	+	+	+	+	+	+	+	+	+
2110. Fire test in youth	-	+	-	+	-	-	-	-	-	-	-	-	-	-

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